objections against and weaknesses of each such view; not forgetting that, as was said in the foreword, there are difficulties and objections in the way of all attempts to solve the riddle of life.

It will be noticed that my plan does not include any exposition or examination of any view which implies or is founded in purely idealistic metaphysics; for the metaphysical doctrine that all the world of material things is pure illusion, is phenomenon or appearance and nothing more, that there is no reality relatively independent of our minds behind the appearances—any such doctrine seems to me incompatible with science of any kind.[1]

Contemporary Materialism in Biology

Biological mechanists, of the past as of the present, may be broadly divided into two groups: on the one hand those whose biology is part of a mechanistic cosmology or world-view, and on the other, those who insist on the rightness or necessity of the mechanistic standpoint in biology, while claiming to reconcile it, by aid of some philosophical or metaphysical doctrine, or by some saving touch of common sense, with belief in the reality of mind and spirit and with whatever parts of the teachings of religion and ethics commend themselves on non-scientific grounds.

We may take as contemporary representative of the former group Prof. Lancelot Hogben, and more especially his recent book *The Nature of Living Matter*. Lest the reader should suppose, in the light of the

latter part of the foregoing chapter, that biology of this thorough-going

[1] von Uexkiill seems to be the only contemporary biologist of distinction to attempt to build biological theory on this basis. (Cf. his *Theoretische Biologie,* 1936.)